'ſhalt thou go, and no further; and here ſhall 'thy proud waves be ſtayed.' Vainly then do they beat and foam, reſtrained by the power that confines the ſtruggling planets in their orbits, matter yields to the great governing Spirit.—But an immortal ſoul, not reſtrained by mechanical laws and ſtruggling to free itſelf from the ſhackles of matter, contributes to, inſtead of diſturbing, the order of creation, when, co-operating with the Father of ſpirits, it tries to govern itſelf by the invariable rule that, in a degree, before which our imagination faints, the univerſe is regulated.

Beſides, if women are educated for dependence; that is, to act according to the will of another fallible being, and ſubmit, right or wrong, to power, where are we to ſtop? Are they to be conſidered as vicegerents allowed to reign over a ſmall domain, and anſwerable for their conduct to a higher tribunal, liable to error?

It will not be difficult to prove that ſuch delegates will act like men ſubjected by fear, and make their children and ſervants endure their tyrannical oppreſſion. As they ſubmit without reaſon, they will, having no fixed rules to ſquare their conduct by, be kind, or cruel,

cruel, juſt as the whim of the moment directs; and we ought not to wonder if ſometimes, galled by their heavy yoke, they take a malignant pleaſure in reſting it on weaker ſhoulders.

But, ſuppoſing a woman, trained up to obedience, be married to a ſenſible man, who directs her judgment without making her feel the ſervility of her ſubjection, to act with as much propriety by this reflected light as can be expected when reaſon is taken at ſecond hand, yet ſhe cannot enſure the life of her protector; he may die and leave her with a large family.

A double duty devolves on her; to educate them in the character of both father and mother; to form their principles and ſecure their property. But, alas! ſhe has never thought, much leſs acted for herſelf. She has only learned to pleaſe * men, to depend gracefully

* 'In the union of the ſexes, both purſue one common 'object, but not in the ſame manner. From their diverſity 'in this particular, ariſes the firſt determinate difference 'between the moral relations of each. The one ſhould 'be active and ſtrong, the other paſſive and weak: it is 'neceſſary the one ſhould have both the power and the will, 'and that the other ſhould make little reſiſtance.

'This principle being eſtabliſhed, it follows that woman